French public life. An old man of over seventy on the fall of the Second Empire, he was nevertheless forced by public opinion to take a part in the Government of National Defence,[1] and at this time offered a great part of his property to pay the War Indemnity imposed (and ruthlessly exacted) by the Germans. But his name is associated above all with humanitarian achievement.

On writing to congratulate the American people on the emancipation of the slaves, he prided himself on the fact that he had been a member of the government of 1848 which had proclaimed the abolition of slavery in the French dominions: and perhaps the most important measure for which he was himself responsible, as Minister of Justice, was the abolition of the capital penalty for political offences.

The instances which have been assembled in the foregoing pages are by no means exhaustive. Illustrations of the sort may be multiplied to an almost wearisome degree. (They may indeed be carried back for half a century more, to the struggle for American Independence, in which the 2,000 Jews then resident in North America played a disproportionate role.) What has been said is, however, sufficient to demonstrate the participation of the Jews in the National—as distinct from Nationalistic—movements of the last century.

Much the same was true in the popular governments which were set up all over Central Europe at the close of 1918, as indeed in Governments of National Emergency generally (such as those of 1870 in France, of 1931 in England, and so on). In settled periods, Jews have found

a more catholic outlet for their political sympathies,
which have under no other circumstances been confined
to one party.

[x]He was a colleague in this of his former Secretary, Grambetta.
There is no ground whatever for believing that the latter was a Jew,
as is so often said; but there would be no reason for apologising were
this indeed the case.